



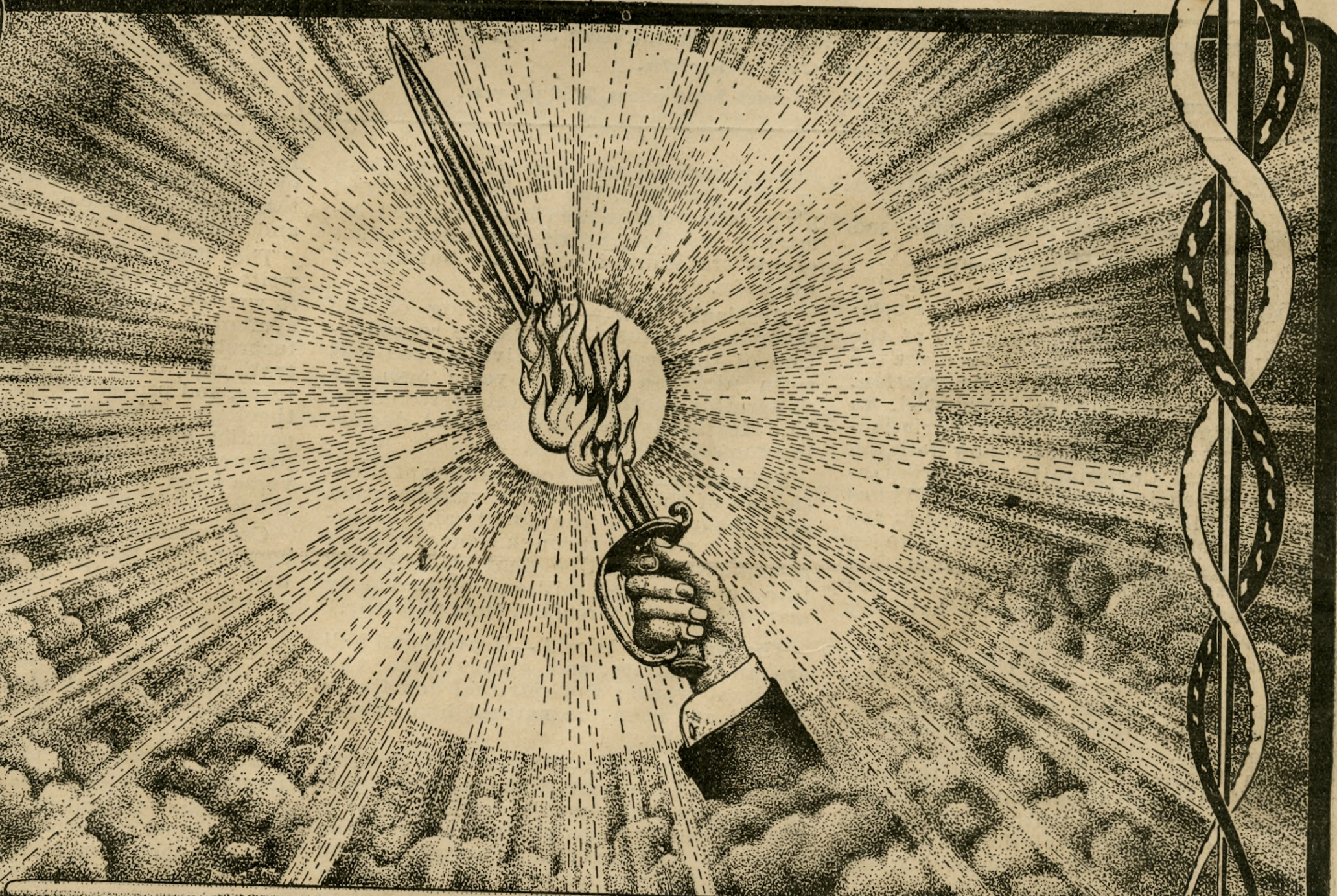
THE FLAMING SWORD

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ASTRONOMY

RELIGION

SOCIOLOGY

The Flaming Sword

Estero, Lee County, Florida.

Devoted to the promulgation of Koreshan Universology; to the Perfection of Human Character and Life on the basis of the Principles of Religious, Social, Commercial, and Political Relations; and to the Discussion of Current Topics and Events.

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THE KORESHAN UNIVERSOLOGY.

A General Summary of the Doctrines and Principles of the Religio-Science.

KORESHAN UNIVERSOLOGY is a complete system of the Science of the great Universe of life; and it involves the knowledge of the Creator and his creation. The name by which it is designated, in contradistinction to perverted Christianity is KORESHANITY; and the new Religion must supplant Christianity, as Christianity supplanted Judaism. Koreshanity has come to fulfil the hope of the world in the liberation of humanity from the curse, in the establishment of the Kingdom of God in earth, the introduction of the New Era of Light and Life, of universal harmony and happiness.

What does Koreshanity teach? We present a brief summary of the System—a few cardinal points, which will serve to suggest the great scope of the System in its completeness. It is the antithesis of all modern theories, of all schools of thought. It is the climax of all mental progress, the ultimate and absolute truth of Being and Existence; it is the revelation of all mysteries, the uncovering of the occult; the true explanation of all phenomena, the scientific interpretation of Nature and the Bible.

Cosmogony.—The universe is a cell, a hollow globe, the physical body of which is the earth; the sun is at the center. We live on the inside of the cell; and the sun, moon, planets, and stars are all within the globe. The universe is eternal, a great battery, and perpetually renews itself through inherent functions, by virtue of which it involves and evolves itself.

Alchemy.—The Science of Alchemy is the Philosopher's Stone, the Key to the mystery of life. Chemistry is false; Alchemy is true! Matter and energy are interconvertible and interdependent; they are correlates; matter is destructible; the result of its transmutation is energy. Alchemy is the key to the analysis of the universe.

Theology.—God is personal and biune, with a triunity of specific attributes. God

in his perfection and power is the God-Man or the Man-God, the Seed of universal perpetuity. Jesus the Christ was God Almighty; the Holy Spirit was the product of his transmutation, or the burning of his body.

Messianic Law.—The coming of the Messiah is as inevitable as the reproduction of the seed. The divine Seed was sown nineteen hundred years ago; the firstfruit is another Messianic personality. The Messiah is now in the world, declaring the scientific Gospel.

Reincarnation is the central law of life—the law of the resurrection; reincarnation and resurrection are identical. Resurrection is reached through a succession of re-embodiments. One generation passes into another; the millions of humanity march down the stream of time together.

The Spiritual World.—Heaven and hell are in humanity, and constitute the spiritual world; the spiritual domain is mental, and is in the natural humanity—not in the sky.

Human Destiny.—Origin and destiny are one and the same. The origin of man is God, and God is man's destiny. God is the highest product of the universe, the apex of humanity. Absorption into Nirvana is entrance into eternal life—in the interior spheres of humanity, not in the sky or atmosphere.

Immortality in the Flesh.—Koreshanity declares and defines the laws of immortality, and its attainment in the natural world. The first step is recognition of the Messiah and the application of his truth. KORESH was the first in modern times to announce the possibility of overcoming death in the natural world, in the flesh.

Celibacy.—The saving of human life consists in the conservation and appropriation of life in humanity. To become immortal, one must cease to propagate life on the plane of mortality. The standard of Koreshan purity is the virgin life of Jesus the Messiah. The Central Order of the Koreshan Unity is Celibate and Communistic. Celibacy obtains in the central nucleus, never in the world at large.

Psychology.—Koreshanity points to the basis of all psychic phenomena—the hu-

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man brain. It explains the phenomena of spiritism, mental healing, etc., and teaches the science of the relation of mind and matter.

The Bible.—The Bible is the best written expression of the divine Mind; it is written in the language of universal symbolism, and must be scientifically interpreted. Koreshanity demonstrates the truth and scientific accuracy of the Scriptures, and proves its astronomy, alchemy, theology, ethnology, etc. There is no conflict between the Bible and genuine Science; the Bible and the natural universe must agree in their expression of the divine Mind.

Communism.—Koreshanity advocates, communism, not only of the goods of life but of life itself. It has not only the scientific theory of communism, but is practically communistic in the relations and affairs of its own people. In this it corresponds to the primitive Christian church, where all things were held in common. The bond of the true communism is the true religion, and the central personality of the divine communism is the Messiah.

Koreshan Socialism.—Our Social System is patterned after the form of the natural cosmos; that form is the natural expression of the laws of order. We demonstrate the fallacy of competition; advocate the destruction of the money power; the control of the products of industry by the government, and the equitable distribution of the goods of life. Koreshanity will abolish wage slavery, and make it impossible for men to accumulate wealth and impoverish the people.

Church and State.—The true form of government is the divine Imperialism, the unity of church and state; such will be the Kingdom of God in earth. The Government of the New Age will be in the unity of the empire and the republic, involving the principles of all present forms of government, which are but fragments of the perfect system which existed in ancient times—in the Golden Age of the past. The government of the universe is imperialistic, and humanity will constitute a unit only when every class is emplaced at rest and liberty as are the strata, stars, and spheres of the physical cosmos.

The Flaming Sword

"And He placed at the East of the garden of Eden cherubim and a Flaming Sword, which turned every way to keep the Way of the Tree of Life."

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Whole No. 685

The Fundamentals of Koreshan Universology.

The Psychology of Circumcision; the Rite as a Powerful Ethnic Factor; Why the Hebrews Were Exclusive; the Religious Force Involved; the High Priest of Circumcision.

KORESH.

CIRCUMCISION.—Continued from last issue.

IT MUST BE REMEMBERED that circumcision with the Jewish race was universally applied to the male population; it therefore had its effect as a universally applicable religious ceremony, and affected the national economy in a general and determinate way. Kings shall come out of thy loins, was the promise to Abraham. The people were enjoined to look forward to the coming of kings as the result of the observance of the rite of circumcision. What could such a ceremony have to do with the coming of a kingdom? It will be remembered that accompanied with the rite of circumcision was the injunction not to marry the uncircumcised; it was considered not only a criminal offense, but a violation of religious principle. In a technical way it was not to interfere with the marrying in of Gentile women, though it precluded the marrying out of any of the Jewish people. A stranger, if conforming to the ritual of circumcision, could become a Jew, but it depended upon his submission to the rite. It was true, also, that if a child was not circumcised upon the eighth day he should be cut off from his people, and was no longer a Jew in the religious acceptance of the name. One not circumcised was an alien, though he was born a Jew.

One must know what Abraham had in view; or if Abraham did not know, then the mentality directing him must have understood what was implied in the religious observance of this ritual. Abraham looked forward to a nation, every member of which would be able to trace his genealogy directly back to one personality, that personality being Abraham, the

father of the faithful. Think of millions of people (the millions of a common stock) being able to trace their origin to one man so great as to be able to institute laws which would effect such a wonderful racial, tribal, and family relationship! It was one of the prodigious mental conceptions of any age of the world.

The primary and direct effect of circumcision was to increase the male population. Why did the great Abraham think it essential to increase the male above that of the female population of the race? He knew that a continual intermarrying of his people would deteriorate the race, hence he provided for the introduction of a foreign element that the possibility of deterioration should be precluded. How was this to be done? Increase the male population, and then marry in from the female progeny of the affiliated exotic nationality. This was actually done, for the Jews did take the Egyptian females especially, as wives, and to be mothers of Hebrew children. This influence upon the ethnic character of the Hebrew nationality was a mere modicum of the potentiality of circumcision, not finally upon the race in question, but upon all of the nations of the earth. That great man with his retinue from Ur of the Chaldees, the center and heart of Oriental civilization, became the initiation of the Garden of God. Through him the Almighty had contributed his germinal beginning of the generation of the heir to the eternal throne, the ethnic development to follow as Abraham's subsequent career in the involution of his character toward and into the vortical termination of his natural life.

The nationality which Abraham had determined to develop under the supervision of his Creator, was none other than the *Gan Eden* (Garden of Eden) of the Deific surveillance, which from all destructive forces it was to be protected. It was because the germ of the new creation had been planted through Abraham, and because the processes of generation were to proceed with the order of eternal regularity in this people, that in subsequent years, in the progress of the nationality, it became an imperative mandate for the Jews to destroy the contiguous and surrounding nations, for otherwise this chosen people would be destroyed, and consequently the divine germ, from which the heir to the throne of the Eternal was to spring, would be destroyed. One of the most far-seeing and wise provisions for any people was the order to destroy, in toto, the nations which otherwise would have infringed the perpetuity of the throne of God. Had it not been for the comprehension of the principles involved in the rite of circumcision, it would have been impossible for the Jewish nation to have carried out these profound laws of progressive evolution.

THE SPECIFIC EFFECT OF THE OPERATION OF CIRCUMCISION ON THE BRAIN CENTER TO WHICH THE PART RELATES.—That extremity of the velum interpositum which invests the conarium, is the cerebral correspondent of the part removed in the ceremony under consideration. The extirpation of the part was not only the means to the conservation of mental energy (brain work) in a physiological direction, but it conserved mental substance for psychological appropriation. If the brain ceased to be called upon for the distribution of physiological force to the part which no longer existed, and therefore no longer required to be replenished, this mental substance could be directed to some other use. This more important requirement was the projection into the future of the psychological force conserved through the enforcement of the ritual. It is not the purpose of this paper to enter into the specific details of all of the minutiae involved in this intricate subject, but to furnish enough data for a general conception of the mysteries in the rite as practiced by the Hebrew nation, and to show that it is a subject worthy of the interest of that Majesty to which its authorization has been attributed.

The force conserved in the brain for a higher use than the contribution to the part before removal, was a deep seated psycho-religious dynamis, to understand which, one must be acquainted with the fact that mental substance, composed of love and wisdom, is an aggregation of spiritual entities. One must know that all spiritual beings are within the brain, and that spirits are of the quality which distinguishes and locates according to the portion of the brain to which the genius of the spirit assigns it. The Jews were taught to look

forward to the establishment of a kingdom as the supreme altitude of their national glory. This mental perspective projected the interior spirits of their desires toward and into that future, when the king should arise whom the nationality had been taught to desire. When their first king appeared upon the scene he was named Saul, a name meaning "Desired," in the Hebrew language.

The desires of natural men in the natural and material world were carried over into the spiritual, and through the projection forward of the national mind to the initiation of the kingdom and its king, was heaped the spiritual and psychic force in the character of the aggregation of spiritual entities of that specific character which culminated in the third and highest degree, in the accumulation of a sex potentiality which, through Solomon, found egress through the great national centers of the world, and distributed through the royalties of the world the most potential, because the most central, spiritual powers of civilization. Solomon's seven hundred wives and three hundred concubines were the channels of this distribution. It is by virtue of the application of the law of circumcision, the ritual instituted with the Hebrew nation through the direction and authorization of the Most High, that the blood of Solomon's glory has permeated all the great royalties of the world, and through these the various lines of descent, that this blood should infiltrate the peoples of all nationalities.

THE DEEPER RELIGIOUS, ETHICAL, AND INTERNATIONAL FORCE OF THE CIRCUMCISMAL RITE.—Let me impress the mind of the student of Koreshan Universology with the importance of a comprehension of the character and habitat of the spiritual world, for upon this depends the ease with which the further progress is made, in the adaptation of the powers of mental construction to the building up of the physio-psychological edifice which is complete only when the sons of men have attained the state of arch-natural and immortal fruition. Beyond the great king whose glory was the admiration of the civilized world, and whose potential sexuality constituted the acme of exuberant virility by which nations were infiltrated, there was a profoundly greater influence to be exerted upon the destinies of the human race. The desire of the Hebrew race, which was to become the desire of the nations, permeated the mentality of the children of Israel, creating a religious fervor in which were consolidated the hope and aspiration for a Messianic restoration to a glory far exceeding the temporal supremacy of Solomon's splendor and renown.

Those classes of spiritually conscious entities which were imbued with the comprehension of and desire for redemption through the Messianic law of polaric unity, occupied the interior of the visible and tangible humanity. The fact that the invisible world is within the hu-

man structure, may be verified in the illustration given by the Lord Christ upon the Mount, where he was transfigured in the presence of his three selected Disciples for this illustrious incident in the earthly career of the Christ. In the reduction of the Lord's personality to the cloud or vapor appearing in that wonderful phenomenon, the interior of the Lord was made visible to the Disciples as Moses and Elias, who constituted the interior and most interior of the personality of the Lord Jesus, the Savior of the world. While the spirit occupies no space and has none of the properties of the material being, it appears to the inner eye as if it were like the qualities and conditions obtaining in the natural and material existence; but this is because there is a consociation of the interior psychic consciousness with the natural mind. Interior thoughts are constituted of pneumo-psychic entities, or spiritual beings whose desires determine their directions in their spiritual careers.

That portion of the spiritual world of the Jewish nation, imbued with the consciousness of the law of human salvation from corruptibility to incorruptibility, through the final focalization of their lives in one central personality, was projected forward into the material manifestation of its integralism. In the birth of the Messianic hope of the fittest to survive, and through John the Baptist, the spiritual world, actuated by the force of the ritual of circumcision and directed by its impetus, was aggregated in the Lord. In Him the spiritual degrees were concentrated, and in him was fulfilled the conception: "He gathered the lambs with his arm, and carried them in his bosom." In Him, for this reason, was the spiritual world resurrected, and thus he constituted "the resurrection and the life." The psychopneumatic world was collected and concentrated in the personality of the Lord. He thus became, as it was declared of him, the High Priest of circumcision; and that Gentile world baptized with his glory in the reception of the Holy Spirit, which was the substance of his personality, could truthfully declare, "We are the circumcision." The Lord Jesus the Christ of God was the final and ultimate attainment of the sacred ritual, a sacrament so profound as to be the special care and responsibility of the great God and Savior of the human race.

The Lord was the High Priest of circumcision, because in him culminated the influence of the ritual with the house of Judah. The Gentile world which received the Christ through the operation of the Holy Spirit, constituted the circumcision, because the Christ, who was the aggregation of the circumcised, made such by the hope inspired with the Hebrew in the institution and observance of the rite, was disseminated by the operation of the "Holy Ghost" into the Gentile receptacle. Through this operation the Gentile world became the circumcision. And yet there was a broader

sense in which the Gentiles were made the circumcision. Return with me to the further consideration of the influence of circumcision upon the Hebrew career with the nations with which they were brought into contiguity. The primary effect, as it has been declared, of the rite in question was to increase the male population over that of the female, and thus to provide for the infiltration of a foreign element that the race should not deteriorate through the constant intermarrying of its own national consanguinity.

The Hebrews were in Egypt four hundred years. During this time there was an infiltration of the Egyptian women with the Jewish race. This first began with the union of Joseph with the daughter of Potipharah, the high priest of On or Heliopolis. Joseph's children were Egypto-Israelites. Their progeny were attractive to the Egyptians, and there began an interblending of the races through the intermarriage of the Egyptian women with the Hebrew men, for it was an imperative obligation for the Hebrews not to marry out through the Hebrew women, but to marry into a Gentile population. The intermarrying of the Egyptian psyche into the Hebrew race had a subsequent influence, which in the purpose of the institutor of the ritual was to be an international force whose potency was not to culminate until all of the nations of the world should come under the influence of its power.

Through the direction of Jeroboam, the son of Nebat, of the tribe of Ephraim, there was instituted a revolt of the ten tribes against the house of Judah. It will be remembered that Jeroboam was a direct descendant of Joseph, the Hebrew, and Asenath, the Egyptian. The revolt occurred about nine hundred B. C., and never could have been accomplished had not the Egyptian religion been the desire of the tribes; this desire being the result of the psychic influence which at that time had redeveloped with the race. Circumcision made it possible for the Hebrew men to infiltrate the Egyptian women with their national blood. This developed the religious tendency of the Egyptian, which determined Jeroboam to take advantage of the religious aspiration to establish a distinct kingdom, separating the ten tribes from the tribes of Judah, Benjamin, and a portion of Levi. The Egyptian religion was instituted and the ritual of circumcision was annulled. The ten-tribed house was left open, then, for intermarriage with other nations, with the result that after the capture and carrying away of the ten tribes they infiltrated with Media, Persia, and Assyria, interblending with those nations whence sprang modern Christian civilization. It was into this people, who at the time of the Christ were the Gentiles ready to accept the Holy Spirit, that the spirit of circumcision entered. They were the *cut-off people*, and in that sense were the cut-off or circumcised.

(TO BE CONTINUED.)

New Century Studies and Reviews

Lucie Page Borden

ANOTHER VOICE ON SPELLING REFORM.

How the Questions of Phonetics and Etymology are Involved;
Bernard Shaw's View of the Subject.

THE ARBITER of the drama, Mr. George Bernard Shaw, has spoken in no uncertain terms on spelling reform. He advises President Roosevelt and the Board to enlarge the alphabet until the vowels and consonants are separately represented and defined. The new letters must be designed by an artist with a fully developed sense of beauty in writing and printing. There must be no diacritical marks to blur the pages. Mr. Shaw is alive to the importance of making English the universal speech, but he sees only too clearly that our spelling prevents the consummation. He feels, however, that the reform cannot be effected by shortened spelling which is not distinguishable from the ordinary wrong spelling. He plainly says, that if any man writes him a letter in which through is spelled *thru*, and above, *abuv*, he shall write that person down as illiterate, and in consequence, plebeian, no matter what board or what potentate sanctions his orthography.

Mr. Shaw is quite independent of traditions and authority in most things. His views are expressed in the *New York Times* to show that he has no sympathy with the movement introduced by President Roosevelt to induce the English speaking peoples to use phonetic spelling. "Spelling," says Mr. Shaw, "is as necessarily and inevitably phonetic as moisture is damp. We may corrupt and confuse it by etymologic fads, spelling det with a *b*, and foren with an *ig*; just as we might spell man, *mapn* or *mkyan*, to show that we are descended from the apes or monkeys; but we shall not spell man, *ape*, nor cat, *dog*."

Mr. Shaw's dictum is quite in the line of what might be expected from the other side of the ocean. It is not customary to welcome reforms that are projected by our neighbors, when we did not think of them and project them first ourselves. The point he raises is, that spelling is not spelling unless it represents the sounds of the letters as it is supposed to represent them. If we need new letters, let us invent them, not try to spell like Josh Billings. At the time the President sent out his instructions to the public printer, the *World* published an imaginary interview between the shades of Noah Webster and Josh Billings, who, reclining on a fleecy cloud, received the news of the change by celestial wire. Billings is triumphant, but Webster weeps because one stroke of the pen has decapitated millions of diphthongs. He finally becomes unconscious with emotion at the thought of the dialect writers' predicament, if the reform is carried out as recommended.

To see this movement in all its bearings, one must look at it from the point of an outsider obliged to learn

English for the first time, because of coming to live in the country. It is claimed that President Roosevelt's manuscripts will economize time and paper, as well as provide our foreign population with an easier method of learning to spell. These considerations are of weight. The great army of typewriters also want to economize time. But it is obvious that if Mr. Shaw's notion of increasing the number of letters were adopted, as great a mental effort would be required to compass all the new letters, as is needed to grapple with the present idiosyncrasies of the language.

Mr. Shaw does not underrate the enormous importance of spelling reform, but he is not in sympathy with what he believes to be an illiterate method fit only for Artemus Ward and Josh Billings. "English spelling contains thousands of excuses for rebuking children, for beating them, for imprisoning them after school hours, for breaking their spirits with impossible tasks." This he admits freely; but it must not be simplified as the President directs, until our trans-Atlantic neighbors take the initiative. To omit double *s* and double *p* alone, will represent a saving in time, space, and memory, that is worth much to the common people in this busy world. Many of the articles written on the subject lose sight of the fact that most of the changes suggested by the spelling board are not more radical than this, and as such appeal to all candid minds.

The President may arbitrate between nations, but he cannot fix the standard of English pronunciation, which varies with every passing fashion. It has been said that Johnson's Dictionary instantly petrified the forms of words included in it, and that the universal adoption of his spelling arrested even the few processes toward simplification that were then going on. It also begot a devotion to his orthography, alongside of which all other forms of devotion are short-lived and fading. In other words, Johnson set up a standard which has made the schoolchildren sweat in agony ever since his day. He was called the great Khan, and not without reason; for he represents authority and tradition. If we are to progress, someone must take the initiative; and it must be taken by a mind strong enough to shake off the authorities of the past and stand out before the people in a false light if necessary, because of being maligned.

A writer on spelling reform in 1879, pointed out that the alleged necessity for using such forms as *honour*, in order to preserve the derivation, was a fallacy in etymology, because the original Latin form is *honor*. The superfluous *u* indicates nothing but a transition period. Hence the question of etymology involves the more complex one of whether a word shall indicate the remote or the immediate derivation. In the case of *debt* and *doubt*, the immediate forms from which these terms come are *dette* and *doute*, the French words; but the Latin originals were *debitum* and *dubitare*; consequently, the scholars introduced the silent letters.

The French spelling is scored as roundly as the English by Mr. Shaw; so we are not the only sinners in

darkening language by tradition. The English language is indebted to the French for many forms which came in with the Norman conquest; but whether these forms or the remoter Latin forms shall be kept in modern English, is a question of taste. Scholars have made it paramount in the past, and have bickered over these forms. The busy working people want simplified spelling, whether it was used in the cloisters or not; and they are grateful to the President for his initiative in a question that has consumed so much time with no results. It is the men who do things that help on the world's progress.

The Value of Literary Relics.

THE PUBLICATION of the Paston Letters set the fashion for intimate disclosures, and they have continued ever since to interest the public. The effect upon literature of these tokens of friendship, opened to the eyes of the world, has been as great as might have been expected. The published letters of literary men and women, of statesmen, and of ecclesiastics, have held the attention of kings. These letters were written only for private eyes, without pretension to literary excellence. Yet some of them stand among the very first productions of the pen as models of style.

It is admitted that nothing brings the personality so near to the reader as these revelations. They show the man in his study, in his shirt sleeves, lounging in his easy chair. The charming grace with which Madame de Sevigné turned her paragraphs has been the delight of generations of writers since her time, besides furnishing a mine of information to the historians of the period in which she wrote. Everybody knows that she never expected her letters would be printed. She was frank in her disclosures without injuring anyone, because the letters did not appear in her day to eclipse her rivals, or to mortify the subjects of her criticism. The great king lives again in her pages, and the amusing incidents of etiquette at court are all detailed for the benefit of posterity.

The Paston letters show the interior of home in the fifteenth century, and are among the most interesting literary documents. They bring one near to that period. In later times there have been many collections of epistles, some genuine, some spurious, laid open to the public. The Emerson-Carlyle correspondence has interested those who saw in this friendship between two persons so dissimilar in all traits except love for their fellow men, much to call forth praise for both. The Browning letters have been the means of revealing the nature of two poets, and any doubt as to the propriety of meddling in their private affairs has been set at rest by the judgment of their son in following the example of Julian Hawthorne. The latter saw that the letters of his father and mother, given to the inspection of the multitude of readers who pore over them with eagerness to see their favorite author in undress and by his own fire-side, as it were, would only increase the affection and respect paid to Nathaniel Hawthorne the author. The

story of his trials and privations has endeared him to his friends nearly as much as his books.

The question as to the propriety of printing certain letters is not raised in this article; but the question as to whether such letters form a genuine gain to literature, or would better have been excluded from it, is the consideration. The letters of great men are among the precious legacies they have left to posterity, and should be cherished.

The letters of Cicero, of Lord Chesterfield to his son, of Abelard to Héloïse, of Horace Walpole, of Madame de Récamier, and a host of other collections show conclusively the debt we owe to these literary relics. The eagerness with which the public seizes upon such collections as soon as printed, indicates that as the public reads what it likes, these fragments of literature appeal to the heart and satisfy a need. After the death of a prominent man, everyone is anxious to see his correspondence, if published, because here he is at his best, with his friends around him, or, at least, here he reveals his character more than in his works. The public loves a hero, and likes to know even the kind of cloth he wears. Ease of style is gained from a study of some of these documents, which are surer to live than much of the ephemeral literature printed without style.

The Promises of Koreshanity.

WHAT DOES KORESHANITY promise that is better than the old religious sects can offer,—better than Dowieism or christian science? In the first place, it offers complete immunity from the wage system, at the price of some sacrifice until the social life of a new community has developed in the tropics. It has started to build up a brotherhood that is different from any other colonization scheme yet advanced. This work is in its infancy. It does not cater to the desires of the working people for beer or whisky, but it provides them with a substitute, in the shape of agreeable music and intellectual diversions. It puts forward a real system of co-operative industry to provide for the masses. It is eclectic in its treatment of disease; but it has incorporated all the best features of mental healing, with a satisfactory explanation of the phenomena, while rejecting the fallacies promulgated under the title of "christian science." The power of mental forces and the remedial nature of suggestion have been fully assented to by most thinkers; but the wisest are not willing to accede to the propositions advanced by christian scientists in regard to the unreality of matter.

Koreshanity only advocates a common treasury in order to reform the world. It is not unique in so doing; but it has tried to emphasize the fact that money paid into the hands of irresponsible persons only augments their vices. The majority rules in this country according to the popular notion; but does it rule in fact? The people are not able to obtain what they want, because an established gang of thieves is at the head of affairs.

Gang rule has devastated the large cities, and is making havoc of American politics.

The various small bodies that have tried from time to time to project upon the canvas of American life some larger scheme of existence than plunder, are indications that the desire in human nature for a more ideal stage of progress than has yet been seen, will culminate. Hope, then, must lie in the direction of a different organization of the body politic, not in trying to reform the present one.

To those who aver that competition is the life of trade and the first incentive to human activity, one may reply that the life of trade has been demonstrated by the trusts, to be united effort. This argument is unanswerable, and it knocks the ground from under the supporters of the old competitive world. The union of interests and of capital will, if properly managed, result in larger results than can be obtained in any other way.

To purify politics by a new party, to purify society by reducing its vices, to purify humanity by transforming those who are ready,—these are some of the essential purposes of the organization of the Koreshan body in Estero. It has a hope that its promises will be fulfilled by the introduction of a new spirit among men.

The Simplified Spelling Innovation.

TO SPELL or not to spell,—this is the question.

There be those who are born spellers, and those who attain spelling; and now there are those who have spelling thrust upon them,—to wit, the one hundred and fifty thousand executives who are concerned with the President's message to the public printer. Simplified spelling is the latest accomplishment required of the government employes, and they must rise to the demand or resign their functions. Fortunately for those who are daring enough to favor the innovation, President Roosevelt has the courage of his convictions and he has taken the initiative, while college presidents debate. The saving in time, expense, and brain power by spelling three hundred words in their simplest form recommends itself, especially when the board of reform states that the new way is etymologically true. The President is usually on the side of common sense and economy.

Noah Webster changed the spelling of the word jail from the old English form *goal*; and this is said to be far more radical than any change now intended. Brander Matthews says that the reformers aim to carry out the normal development of the English language as it has been going on from the beginning. A new primer of simple spelling has been issued, and twenty-five thousand extra copies are needed to satisfy the demands of the occasion, for the nation is going to study the spelling book again and become as a little child conning over its syllables. To most beginners "thru," "altho," and "thoroly" will prove very attractive. A German scholar has computed that by condensed spelling, two years of a child's life may be saved. Now the adherents

of the Esperanto Society want the President to investigate Esperanto, the new language, and give that a vogue. Economy in time is a great principle to be observed in all departments of life.

General Contributions

THE LAW OF MESSIANIC MARTYRDOM.

The Fate of the Prophets and Apostles of Almighty Truth; the Universal Principle of Sacrifice; the Plumb-line of Purity.

BERTHALDINE, MATRONA.

THAT THE LORD JESUS was a man of divine character has been conceded by innumerable millions during the Christian era. That in the fulfilment of all righteousness he made himself a man of ill repute with the masses and the classes of his time, is a matter of authentic history. History is said to repeat itself; and so its repetitions give evidence that all truly great teachers and forerunners of human progress have had their day of being despised and rejected by the ruling powers and pigmies about them. All the prophets and apostles in the median line of the progress of God's chosen people, were men at one with Divinity in some degree of their beings; and the triumph of each was attended with social ostracism, or some other form of martyrdom. It is to be expected, therefore, that the great Prophet and Herald of divine Motherhood, and the salvation of his race from mortality, will share the fate of his predecessors, and leave as a man, a no less honorable record.

The blood of the martyrs is declared to be the seed of the church; and the life of all flesh to be the blood thereof. The appeal of the spirit of sacrificial blood shed for the remission of sin has the most psychic and eloquent of all voices. All know this who know aught of human history. Nevertheless, the foes of human progress are ever stupidly plotting to stay the hand of great life-giving truth, by the destruction of her visible personal Messengers, her anointed ones.

A personal leader is but the focus lens prepared in obedience to law, to transmit the involution of advancing spiritual forces to their elect recurrent nucleus of receptivity. To smite a great leader of divine progress is to plant and multiply the spiritual forces of his kind. Freed from their unique personal embodiment, they influx minds and hearts receptive, and hands are given him for deeds unnumbered. The presiding ego of a beloved martyr is never left houseless nor homeless. He goes from tent to tent, and from tabernacle to tabernacle, till he rests in the ark of the restored temple of God.

The Almighty has foretold by prophets and martyrs, a law-abiding communistic system of social order, to be known as the divine kingdom in earth. Of this kingdom, the prophets and martyrs are to be the kings and the priests. Jehovah, the first Christian martyr, was seed of this kingdom. The first genuine Christian

household, the receptacle of his spiritual forces, consisted of such as were baptized by his personal spirit into the membership of his body. Irrespective of their being Jew or Greek, male or female, bond or free, they shared their common wealth in equity according to their several specific needs. They were so restrained from greed by a mutual consideration maintained by the love of Christ, that they in honor preferred one another.

The members of that household were as branches of one true vine. As neighbors, they sat under the fig-tree of common interest, clothed spiritually in the righteousness of Christ, which is obedience to the will of God as revealed by the law. Within the protective sphere of common wealth, each called every fellow man his neighbor to be loved as himself. Husband, wife, father, mother, sister, brother, were terms of the past, ignored in the newness of a fond love endearing a home circle created by the Father-Mother Deity, who made each as dear to him as wife, mother, brother, or sister. This little kingdom, the household of the Lord, constituted the very best seed for the regeneration of the universal empire of the divine kingdom in earth. Its head and body were placed on the altar of sacrifice for salvation. It died as to manifest doctrine and life. It has risen again in the science of the law of its own salvation and multiplication. Every fundamental member has become as a bone in the spiritual structure of the New Jerusalem.

The "bone of the Lord's foot bone" is the scientific strength of the law, by which he recreates himself in the New Jerusalem. Her flesh, the fruit of the true vine in the earth, springing from the blood of the new covenant, is meat indeed for the household of faith, which enables them to stand again and see God in the flesh. The Lord, in departing from his visibility, said, "I go to prepare a place for you." He comes again to receive his own unto himself in the place prepared. This place is a temple of humanity, formed of living stones, derived from himself, the head of its chief corner-stone.

The resident humanity of this generation has something to do in coöperation with the Lord in the preparation of this place. The Lord descended into the race. Affiliating with its mortal nature, he became the man of sin to put away sin, and appear without sin unto salvation. His strength to do this is the science of the law of regeneration. He is raised up among men as a prophet, and the builder in earth of the New Jerusalem, the restored mother of all the living. She, as the Lord our righteousness, will give to every one, the elements of whose earthly house are dissolved by zeal for the Lord's house, a house not made with hands. This is a living temple of arch-natural humanity, a precipitate materialization from the heavens where it is an eternal institution as a font of divine life.

The kingdom of woman's dominion is signalized by the presence of her king, the man first to recognize scientifically her God-ordained rights of dominion over her own body as the tree of life, and the ordained temple of the holy spirit of biune Deity. This king among men

will teach woman to so respect herself and her womanly functions, that she will aspire to no higher function than to become the mother of the Gods, the fruition and apex of universal coöperative effort. She will then, with the wisdom of Minerva, teach men so to respect themselves and their functions, that the rapidly culminating degeneracy of the field of the Lord's planting will cease. Intelligently and scientifically they will shun that which is evil and cleave to that which is good. They will aspire to be seen, not as men, but as Gods walking because of their walk with God.

Race suicide is threatened because of the moral degeneracy of people calling themselves Christian, from the standards of genuine Christianity. Genuine Christians must necessarily be followers, in aspiration and effort, of the hero or God they claim to worship, Jesus Christ the righteous, declared by his first followers to be the express image of God's person. The Lord Jesus exemplified the results of attained obedience to the law given by Moses. This law scientifically understood in its relation to, and in harmony with, all the laws of the universe, the creation of God, should be the guide to the attained immortal manhood of the Lord Jesus. "I shall be satisfied," declared the genuine Christian, "when I awake in his likeness." Millions of men, women, and children have been baptized in his name, and have studied the Apostolic records of his life and doctrine. Yet there is a record of one having attained his immortal manhood, which enabled him to go out by the new and living way, and enter the wills of a chosen people as a holy, God loving and begetting spirit of high and holy aspirations.

Why not? Because people conceived in the sin and iniquities of the lusts of the flesh and the pride of life, and ignorant of the science of immaculate animal life and its wholesome environment, have defied and made void the law which the Lord obeyed. This has been done largely through the agency of false teachers handing down from generation to generation the traditions of fallacy and evil by which the competitive system, animated by the love of money on every plane of being, is strengthened and defended.

The science is now at work having a hard fight to displace, in the affections of degenerate mentality, the love of fallacy and evil. The science of truth is in the fight to win, and all truly Christian, divinely aspiring womanhood is called to its Apostolic service. To make her service acceptable, however, she must turn to the law and to the testimony of its science as to how it may be fulfilled, and first of all, she must positively refuse to become the mother of moral degenerates conceived in sin and shapen in iniquity. Whisky, tobacco, the lust of licentiousness, the love of money rather than of the Lord Jesus as the Almighty, should not animate or defile the seed of any would-be Christian woman. Her body should be to her as the temple of the Holy Spirit, and her vitality conserved as the potency of Godliness, which is the love of humanity for its salvation in the image and likeness of the God-Man, Christ Jesus.



In The Editorial Perspective.

THE EDITOR.



THE LEE COUNTY CAMPAIGN closed dramatically, and the results are a surprise to those who so bitterly and desperately opposed the progress of the Progressive Liberty Party. We are proud of the results. The opposition are amazed. The new party sprang into existence with the convention of representative citizens on July 24; and now after a campaign of a little over three months, the new party makes a good showing, giving a number of opposing candidates close runs, and carrying the county outside of Fort Myers. The only thing that saved the old party in Lee County was the vote of the county seat, under the direct influence and agitation of the "select circle." The people of the county at large are for and with the Progressive Liberty Party. The campaign of the opposition was one of ludicrous blunders. Everything they did made votes for the new party candidates. At first the opposition ignored the new movement; and then when the surprising growth of the new party threatened the safety of the old regime, they went to the other extreme and talked too much. They undertook to make it appear that the new party was exclusively a Koreshan movement, a Koreshan party; that the people of Estero were thirsting for power; that they were hypocritical, indecent, and immoral; that the candidates were not capable of managing county affairs; and that a vote for the new party meant virtually an endorsement of Koreshanity and a step in the direction of placing the Koreshans in power. The opposition press resorted to vilification of private character. Their columns were filled with the vilest stuff which a disordered imagination could produce. The people of the county did not like the methods employed by the opposition, who had no platform, and whose candidates promised nothing. The people came to believe that some of them were in the race for mere office and graft. The bluff put up by Fort Myers, the shameful attack on the person of KORESH in the streets of that town, was but a boomerang that reacted on the heads of the perpetrators. Politics was the cause and basis of the attack; it was "a put-up job." It is now obvious to hundreds of people in Lee County that the opposition stooped to cowardly methods which no self-respecting people will tolerate. On the other hand, the campaign of the Progressive Liberty Party was conducted with dignity. There was no attack on private character. There was no mud-slinging. There was no vile stuff published in *The American Eagle*. Its pages were kept clean. But it presented forceful arguments on the side of the new party principles. It pointed out the path of the county's progress and exposed bogs and pitfalls, and dangers lurking in ambush. It told the truth, and its voice was heard. The new party received votes in even the remotest corners of the county. Not a single precinct failed to respond to the call. It was not a campaign for the Koreshan System. The people were not asked to endorse our doctrines. Nor was it an endeavor to substitute one ring rule for another. The people were asked to demand greater political freedom, a voice and a choice in county affairs. The people are heard

from in emphatic terms. They want a change. They will not tolerate abuse of citizens. They will not sit idly by and see the rights of their fellows abridged. They resent the insult given the Estero Voters' League last May, the members of which were made the subjects of a political conspiracy. Honest franchise was attacked. And now, where before there was a small margin of balance of power possessed by the Koreshan people in Lee County, behold the vote of a new party, at the growth and strength of which the opposition stand amazed! Ultimate retribution is inevitable. Justice opens her eyes at crises and epochs of history. The Progressive Liberty Party has to make up for only a small margin in the coming campaign of two years' duration—and then, down with political oppression in Lee County! The Koreshan vote was something to be reckoned with in the past. There is now something more formidable; it is the possibility of the vote of the entire county demanding a radical change. The cause of Progressive Liberty sweeps over the county. The opposition cannot safely resort to another campaign of vilification; the people will not tolerate it. Nor will the opposition repeat their blunders—if they are wise. The results of the election are a lesson and a warning. They are to the effect, partly, that the people of Estero, as well as people in every other portion of the county have rights, both religious and political, which the county officials and the local press are bound to respect.

A MINISTER of the Presbyterian persuasion has recently read the little tract by KORESH, entitled "Where is the Lord?" He made numerous notes in the margins of the pages; and after completing his annotations, he returned the tract to one of our friends who had originally given it to him. We have the tract in our possession, and it lies before us as we write. Following the course of his notes, one readily perceives evidences of mental agitation as he passed from page to page of the matter scientifically explaining what became of the Lord's body when he disappeared from the natural vision. And, too, one perceives the most palpable evidences of the intellectual blindness of the minister; for what is perfectly clear and easily understood by one who will for a moment look at the question from the Koreshan point of view, is to the minister apparently obscure and beyond his grasp. After passing through the details of the processes by which the Lord departed from the natural world and went into his Disciples as the seed essence of Almighty being, he notes in the face of all the obvious contradictions the facts sustain to his assertion, "The Holy Spirit is a person." Now and then the words "nonsense," "blasphemy," "mere assertion," "unscriptural," "pure falsehood," "a childish absurdity," and others appear. The annotations end with this observation: "This whole production is a jumble of assertion, obscure in expression and illogical in reasoning." Our readers who have understood and appreciated the tract, may well congratulate themselves upon not being Presbyterian ministers.

In the case just referred to, the minister took exceptions to the statement by KORESH that the body of Jesus was not broken at the time of the crucifixion on the wooden cross. He was sure it was broken by the nails and spear. However, the soldier refrained from breaking his limbs because he was already dead, thus fulfilling the prophecy, the Apostle said, that his body should not be broken. This reminds us of a somewhat parallel case. The writer was once reading to a lady friend from the Apocryphal New Testament, the Epistle of Clement to the Corinthians. She thought the words, "My beloved did eat and drink, he was enlarged and waxed fat, and he kicked," were sufficient to prove that the book was nonsense. When we gently referred to the fact that the objectionable phrases occurred in Deut. xxxii:15, she lapsed into the atmosphere of silent listlessness.

A PROMINENT clergyman has recently disclosed his views concerning the influence that conceptions of the universe have on conceptions of Deity. He says, "What we think about God depends upon what we think of the universe. When a child begins to ask about things around him, he is beginning to look for God. As man's knowledge of the universe grew his idea of God grew. He obtained his first knowledge of God from the skies. All the early theologians were astronomers." He then goes on to show that changes in men's ideas about God have been brought about by corresponding changes in their beliefs concerning the physical cosmos: "In olden times some people thought God held the universe in the palm of his hand. Others thought the world was supported by pillars, and the Greeks, for instance, thought the earth was held on the shoulders of Atlas. All these ideas have gone and a roomier universe has taken their place. Man is more than the heavens and more than the universe. In olden times, when the earth was considered small, the men in it were small intellectually and in other ways. Now the world produces larger men, larger in brains and ideas, and a larger God." It is easy to perceive that the modern world holds to the idea of a roomier universe than formerly. It is now believed that the universe is so roomy as to have no limit. It is infinite, according to the greatest modern authorities. Being infinite in extent, it has no boundary, therefore no circumference. It can therefore have no center. According to the laws of form, a thing having neither center nor circumference has no existence. The modern universe is too roomy; it is so roomy that it vanishes. Likewise, men's ideas of God have expanded. It is thought that God is infinite, filling all space. He is so large that he also is reduced to a non-entity through over-expansion. The Cellular Cosmogony is immeasurably important, in that it defines the laws of limitation and the functions of form; and declares and reveals Deity as he exists. Surely conceptions of God depend upon conceptions of the physical universe. That is why we emphasize the truths of the Koreshan Cosmogony. The true conception of the universe must invariably lead to a scientific knowledge of Deity. The physical cosmos is the foundation of existence; and therefore the science of the cosmos must constitute the foundation of the science of life. Such is the sure foundation of Koreshan Universology.

KORESH teaches the doctrine of personal purity in the practice of celibacy, conservation of the vital energies being essential to the highest development of body and mind and conducive to the most rapid progress toward the divine estate. Men and women come in contact with these teachings and accept them. There are in the Koreshan Unity numbers of whole families who, having been moved to act in the direction of their convictions, came to us to live the Koreshan life. No man or woman has ever been urged or induced to come, nor to any one has it ever been suggested even, that those dependent upon one be abandoned that one may join our orders. It is expected that every one coming into the Koreshan Unity should do so honorably, paying up honest debts, and making such amicable settlement of domestic affairs as will admit of continued peace with God and man, and withal a free conscience. Families of the world at large are frequently disrupted from various causes, as is well known to the sphere of human experience. Not one family has been broken up by Koreshanity. The charge is frequently made that it has. The charge is made and pressed by designing persons to cast reflections on the character of the Founder of Koreshanity. In instances cited by newspaper reports years ago, Koreshanity was blamed for separation of man and wife; but in every such instance it may be discovered upon particular inquiry, that the causes were quite remote from Koreshanity.

HAECKEL notes in his "Riddle of the Universe," that an old head-forester, left a widower and without children, went with two servants and a pack of dogs to live in a Prussian forest; and there studied his dogs, being in psychic communication with them. He there became convinced that they were as immortal as he; and Haeckel seemed to endorse the conclusion. The fallacious conception that man in his present state is immortal might logically lead to the conclusion that the most venomous reptile, or the most insignificant insect, possesses already what the most progressive characters nineteen hundred years ago were told that they must strive for through apparently insurmountable difficulties.

THE PEOPLE are crying out against legislation that is influenced by the corporations or the trusts. Corporation influence defeats the will of the people and corrupts the people's representatives. Legislators should turn from the influence of the trusts—and look out that they do not mistake the will of the *labor trust* for the will of the people. The power of the labor trust may be as corrupting as corporation influence.

SOME ONE says, "Though the circumference may appear ugly, beauty is ever at the center awaiting to manifest." Perhaps the rotten core of an apple is referred to. Beauty was scarcely expected to exist at the center of some characters the Lord Christ met nineteen hundred years ago. Perhaps there are some of the same kind today.

THE PERFECT world consists of variety in unity. In the chaos of the present, the variety of elements in the human world are in the conflict of competition.

The Open Court of Inquiry.

THE EDITOR.

"The Phantom of the Poles."

"I am sending you a copy of the *New York American*, containing an article concerning Mr. Reed's idea of the hollow globe. It is illustrated by a large picture of the earth, showing continents and seas on the inside. Perhaps you have seen something in regard to it. I should be glad if you would discuss the subject in the department of the Court of Inquiry."

During the past few months we have been favored with copies of daily newspapers containing the article above referred to, from a number of our readers; also a number of circulars advertising the new book by Mr. Reed, entitled "The Phantom of the Poles." The publishers of the work have been kind enough to send us a copy for editorial review. We refer to the book in the review department. In this department we discuss the theory set forth.

Mr. Reed's conception of the earth as a hollow globe, is a modification of the "Symmes' Hole" theory advanced years ago, both by Captain Symmes and his son. The conception embraces features of both the Copernican theory and the Cellular Cosmogony, in that it is held that the earth is habitable on both sides of its shell. Mr. Reed believes that people from the outside may enter the polar openings and reach the inside; indeed, he holds that arctic explorers have actually rounded the curve of the north polar opening and returned without being aware of it.

Captain Symmes held that the polar openings were about two thousand and five hundred miles in diameter. He advocated his theory in the first half of the nineteenth century, before Arctic explorations were carried forward to any great extent. Portions of Alaska were represented as reaching over the verge and extending to the inside. Greenland and numerous islands on the American side of the Arctic regions were also in the "hole."

Since Captain Symmes published his theory, men have pushed farther north—so far that if any idea of a hole remains, it must be that of one much smaller in diameter. And indeed, in Mr. Reed's theory, we find it is so. According to him, the north polar

opening is only about a thousand miles in diameter. We fancy that if explorers succeed in reaching the pole in the next few years, the opening must be closed up altogether!

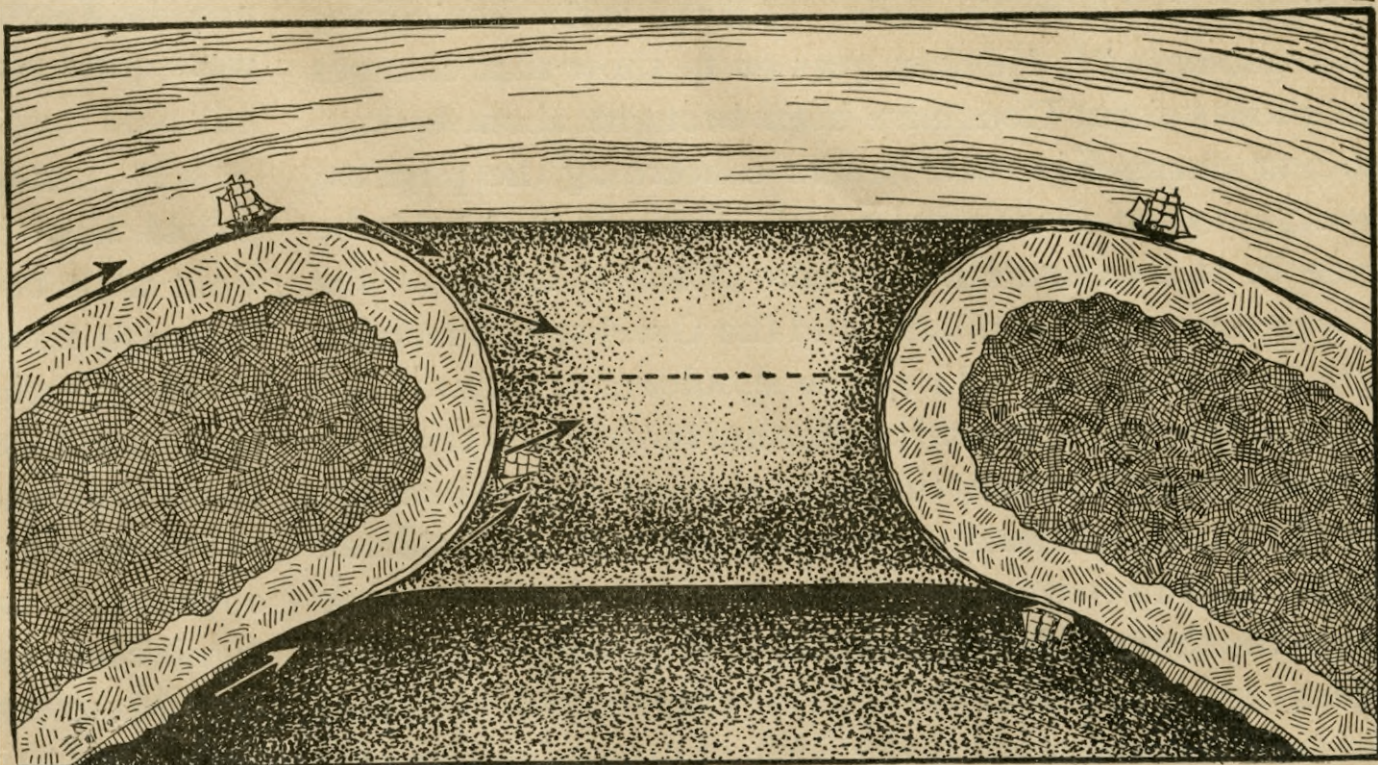
The work before us gives evidence of much study on the subject of polar phenomena. The author undertakes to account for various things seemingly unaccountable from the standpoint of the ordinary or common astronomical theory. Mr. Reed undertakes to clear away all the polar mysteries. He believes he has succeeded; but he can at best, only claim that he has done so plausibly, not certainly.

He discusses the origin of icebergs, the water sky, the migration of birds farther north as rigorous winter approaches, and so on, holding that it is

through the polar openings. The auroral glare, extending often so high and far as to be seen from latitudes of the temperate zones, is much too bright to be the product of mere volcanic eruptions.

No such brilliant phenomena attend volcanic action on the outside. Even the most brilliant displays of Vesuvius are seen only a few hundred miles distant. We do not conceive that icebergs are formed from salt water, but that they are of glacial origin, from ages of snow deposit.

We wish to examine Mr. Reed's theory from a more particular and specific point of view. We have taken both interest and pleasure in perusing his work. He opposes many modern astronomical conclusions, and his work



The "Symmes' Hole" idea illustrated, showing the rapid convex curvature on the "Verges."

warm in the opening and on the interior. It is held that huge icebergs are produced from fresh water streams on the inside during the long months of the Arctic winter; and then in the spring the bergs are broken loose from their moorings and pushed out to the outside seas, whence they invade the warmer latitudes.

We shall not endeavor to discuss here all the points raised in the work. We may say, however, that the explanation given of a number of the so called polar mysteries is not in keeping with the facts of cosmic existence. For instance, the polar auroras are said to be produced by light from active volcanoes on the inside, shining

is useful along the line of breaking down some of the grounded fallacies of modern astronomy. To the extent that he is thus successful he has our best wishes. It is altogether probable that when he sees clearly enough the demonstrations of the Cellular Cosmogony, he will abandon the outside idea entirely, and seek safety within the walls of the cosmic shell.

We have space for the insertion of but one illustration of the idea. The title of his work is "The Phantom of the Poles." The idea is that there are no poles, but mere holes. The illustration represents the north polar opening. The shell of the earth is there shown to be about a thousand miles in

thickness. We take this illustration as a basis of our test of the theory. We have applied factors sufficient to show conclusively that the waters of the earth as we know them are not convex; but concave.

The curvature is measurable; and it is claimed that from the convex basis, it is marked enough to manifest itself on the seas in the appearance of the distinct horizon. We hold that the horizon appears as the result of the factors of visual curvilinear and geoliner foreshortening. A marked difference in diameter of the earth would make a marked difference in the dip, distance, and appearance of the sea horizon.

In the "verges" of the fancied polar opening the water is supposed to curve gradually, so as to admit of ships sailing thereon. The curvature is markedly more rapid on the "verges" than on the rounded outside of the earth. Notice that it is represented as a *convex* curvature in the direction of north and south; while east and west, the curvature would be *concave*. We wish to note how rapid these curvatures would be under the circumstances supposed.

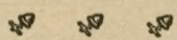
The north and south convex curvature would be equal to that of a sphere or cylinder about one thousand miles in diameter. The dip of the horizon would be enormous, and the curvature nearly *six feet* for one mile, over twenty feet for two miles, and so on. While a correspondingly rapid *concave* curvature east and west would obtain, making the horizon in the north and south strikingly and noticeably low, and the east and west horizons enormously high.

If any such saddle-looking water-scape was ever seen by any Arctic explorer, he failed to record it. He would not be likely to fail to write about it. He has not done so, and we do not conceive that any one ever will, for the reason that it does not exist.

The principles of analogical reasoning necessitate the conclusion that the earth, the physical environ of the universe, is cellular. Being cellular, its poles are not openings. Its walls are continuous; its outermost stratum is the limit of existence, even the limit of space. When the mind makes its transition complete from the old conception

to the new, it abandons every phase and feature of the Copernican vagaries.

The "Symmes Hole" idea has inducted a class of minds to a view within. The thing to do now is to *pull the hole in* and remain on the inside as rational inhabitants of the world.



The Inner Light of the Quakers.

"I wish to ask you concerning the Quakers. I was reared in a Quaker family. Can they be called a church, discarding sacraments as they do? What is the 'inner light' that they claim as their guide? I have my own opinion of it, but wish the benefit of your explanation of their position in spiritual affairs, and the primary cause of this class or sect of the church resorting to the Quaker method of spiritual instruction. My father is a marked instance of the Quaker position; and though he left the society years ago, he still holds to the idea of being guided by the inner divine light. This has led to his complete isolation from all organized forms of religion. Now, what would be the result if humanity in general were to adopt the creed and methods of the Quakers?"

The primitive church of this dispensation was not comprised of Quakers, nor mere Friends, but of brothers and sisters known as Christians. The Christ was not divided in them; he was a unit in the multitude. His own mentality led his many followers; and though he was not visible to the natural eye, he was the inner Spirit that led them.

The Christ went into his following when he departed from the natural world; he was appropriated by his following, in accordance with the symbol of the Lord's Supper, when he said to them concerning the bread and wine, "This is my body," and "this is my blood." He was the seed sown in their hearts; and immediately there began to be formed anew within each and every one of his Disciples, Christ the hope of glory.

The Lord and his Apostles foresaw the conditions that were destined to obtain during and at the close of the dispensation. There was to be a falling away; a division of the church; a quaking of the earth, and a shaking of the heavens. The old order was destined to be broken up; and to that end various factors were to become operative in the church to not only disintegrate it, but to dissolve the old earth in the day of dire vengeance, the day of judgment.

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Books and Periodicals.

Review of Important Publications Received
by the Editor of The Flaming Sword.

The Phantom of the Poles.—This is a work of nearly 300 pages, by Mr. William Reed, dealing with some of the mysteries of the polar regions, and presenting a theory of their solution. The work is published by the Walter S. Rockey Company, 259 Fifth avenue, New York City. It is printed on heavy plated book paper, illustrated, and neatly bound in cloth, with title and name stamped in gold. The work is well written, and shows considerable study of the polar regions, and manifests some ability in presentation of the theory exposit. Mr. Reed holds that the earth is habitable on the outside, as well as the inside, claiming that there are large holes at the poles which would admit of communication between the dwellers on the two surfaces. We have noticed rather fully in the department of the Court of Inquiry, the theory advocated by Mr. Reed. The work is interesting, and serves to arouse thought, looking as it does in the direction of the Cellular Cosmogony. The price is \$1.50.

The Sun.—We can safely name *The Sun* as one of the most vigorous and useful weekly publications issued in Florida outside of the Guiding Star Publishing House. It is noted as a journal of cartoon and comment; and its motto is, "If it's right, we are for it;" and it lives up to its motto pretty well. *The Sun* editorials and cartoons are of special merit and vigor, and admit of special mention. The editor displays boldness and originality; and in the manner of presentation of his points, he reminds us of the lucid Arthur Brisbane, Hearst's main editorial stand-by. In a recent issue *The Sun* forcibly attacked vaccination in a telling cartoon; and this week devote almost a page to the subject. 5 cents a copy; send for sample. Tallahassee, Fla.

The Over and Under World.—We have received from Prof. P. A. Emery, one of our subscribers, a reproduction in colors, of an oil painting designed by him, illustrating his conceptions of the spiritual states of the world, both good and evil. The over world is good, represented as existing in three degrees. The under world is evil, in corresponding three degrees. The original painting is 3½ by 4½ feet; the reproduction is on a card 7 by 10 inches. On the reverse side appears a full explanation. Perhaps there is a small price for the card, but it is not stated how much. The address of Prof. Emery is 43½ So. May street, Chicago, Ill.

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The works listed below, as may be observed from the subject-titles, cover various fields of thought, and are but a suggestion of the scope of Koreshan Universology, which is in itself the most perfect and authoritative science ever placed within the intellectual grasp of the human race.

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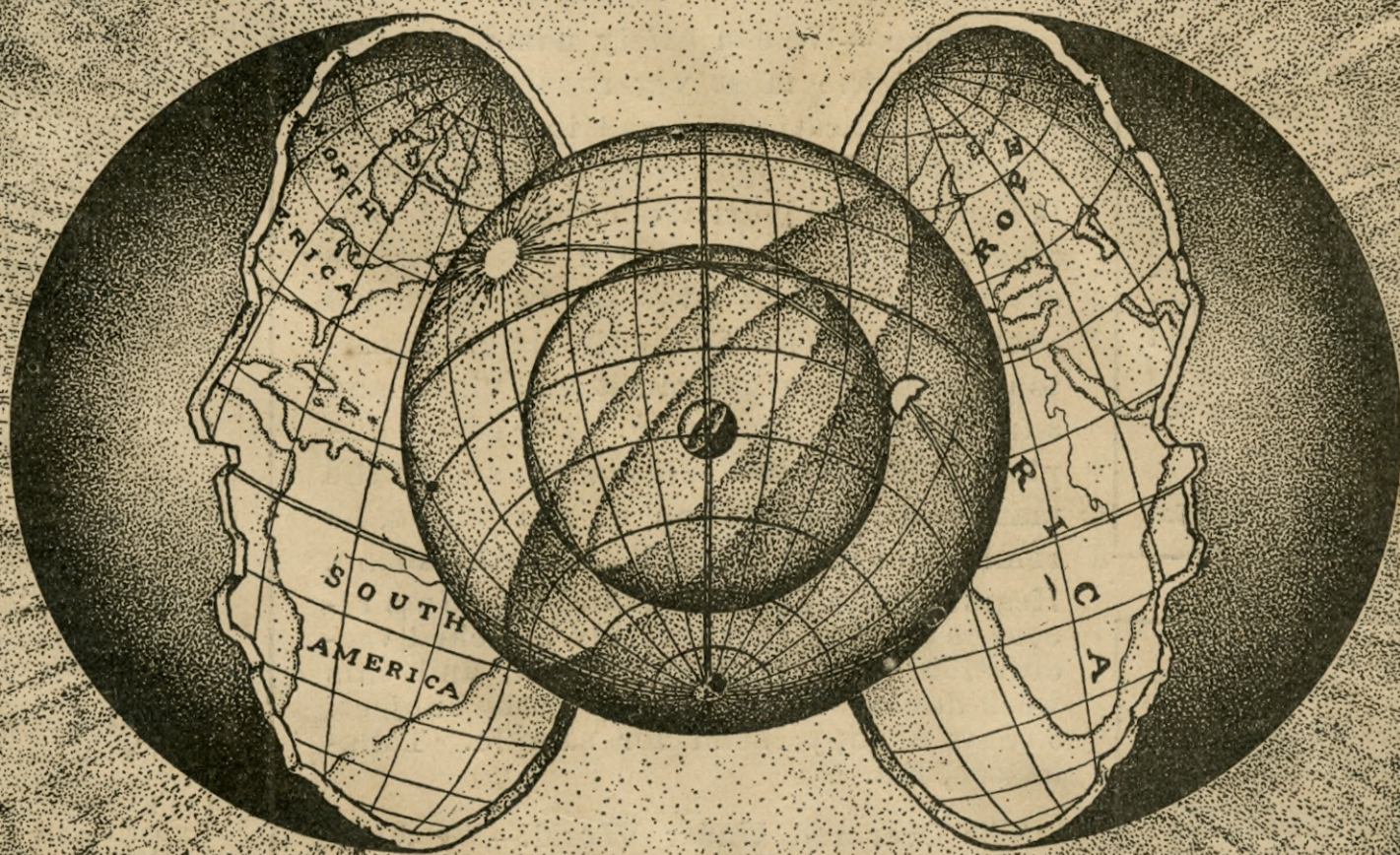
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NUMBER 24



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